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WILLIAM E. TOWNE.

Health and Wealth From Within

How to Apply New Thought to the
Attainment of Health, Success,
and the Solving of Every-
day Problems

BY

WILLIAM E. TOWNE

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What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend.

—*Emerson.*



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I.

HEALTH FROM WITHIN

*All Cures Are Mental Cures—How
Medicine Heals—The Right Mental
Attitude in Which to Seek Health.*



THE only real source of health for the individual is within himself.

At the last analysis all cures of disease are mental cures, i. e., the cure is accomplished only when there is an *acceptance* of health, and of the terms of health, upon the part of the individual.

Medicine acts as a suggestion for health, through its chemical action upon the body and through the *faith* of the patient.

But medicine will not heal a man against his own will, faith, and desire.

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Health is an attribute or quality of the Universal Life, and health in the individual depends upon his *realization* of this quality.

The individual realizes health—which is the absence of dis-ease and the presence of harmony—by coming into at-one-ment with the Principle of health in the Universal Life.

He mentally *gives himself over* in faith to the law of health. He is *willing* to be healed, willing to *realize* health, from whatever source it comes. Will, faith, and desire all unite in *accepting* health.

You are then in such a condition that the Law of Life can find expression through you. You have made the conditions right to *realize* health.

As long as you are *seeking* or *searching* for health you are not healthy. When you make at-one-ment with the Principle of health you will give up searching for health and realize that you *are at-one with all health*. You

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will not then think about your health any more than you think about air. You will be IN health.

Health is not something to be grafted upon your body, or injected into your veins from the outside. *It is a condition of realization within yourself.*

All disease arises from ignorant beliefs, manifesting in the physical self.

✓ Disease is the precipitate cast by error thoughts. It is an evidence of habitual error in our thinking.

The mind becomes hypnotized with fear at the first sign of inharmony, and holds to its fear until the fear crystallizes into disease.

The first symptoms of disease are nature's warning that there is some error in our thinking, some mistake in our formula of life. Instead of allowing the mind to become fixed and rigid with fear, we should seek for the error and destroy the accumulated results of our mistake by getting into line with

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truth and keeping there. Set the subconscious mind to work in accordance with truth and you will thus dissolve and drive out the crystallized error.

To take a concrete example. We will say that you find yourself manifesting the disease called rheumatism. The first step towards getting into harmony again is to make the physical conditions as favorable to the manifestation of health as possible. Certain foods favor the development of rheumatism. It would be well to avoid these for a time. Then turn your attention to the thought that you are one with Infinite Health and that you have only to come into conscious at-onement with that Principle of Health—through meditation, mental consent, and realization—in order to manifest perfect health in place of this crystallized error which has grown up around your mistaken formula of living.

Be patient and persistent in educating your subconscious mind in a

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knowledge of truth, and you will get definite results.

The healing will come quickly or slowly according as your *faith* be strong or weak.

Set your desire and will to work *with* your faith.

Ask intuition—your soul—to enlighten your mind.

Right here seems to be an appropriate place to speak of going into the silence, and to give a few rules for the guidance of the beginner.

There is much written about the silence, and many methods given for deriving benefit by “going into the silence.”

This is my personal view of the subject, and you can modify it to suit *your* needs.

Going into the silence, as I conceive it, is making the conditions favorable so that you may come into fuller touch with the cosmic forces and principles which lie back of the phenomena of life

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and action upon the objective plane. It is making yourself a good conductor of the cosmic life force.

Great inventors are perhaps our most successful and practical examples of men who bring forth actualities from the silence. These men first conceive their inventions in the silence, in the realm of principle. Elmer Gates, the father of an almost incredible number of inventions, is said to have reduced the art of sitting in the silence to a system, which he follows in accordance with certain well defined rules, such as sitting in the silence for a certain length of time each day in the same room, and in the same chair, while working out certain mechanical inventions. (Floyd B. Wilson, a personal friend of Elmer Gates, gives an extended account of these methods in his "*Paths to Power.*")

These men first fill their minds with their subject. They learn all that *reason* can supply them with about the

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particular invention in which they are interested. Then, by sitting in the silence and becoming passive, they make themselves conductors or mediums for the cosmic *principle* of the instrument or machine they wish to construct. Their trained, sensitive imaginations absorb, step by step, the principle of that which they wish to know, and then they are ready to reproduce it on the objective plane.

My idea is that to affirm that which you desire to realize is helpful only as it puts you in the right mental attitude. It may help to set your creative forces at work along the line you wish to attain, but affirmation may easily become worry. And when you go into the silence, leave all worry behind. You cannot become receptive to cosmic truth and principles while your mind is absorbed with some personal worry.

Only recently I was talking with a prominent new thought man who practices going into the silence for whatever

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he may desire to realize. For a considerable period of time he had been daily affirming along a certain line of desire, with no apparent results. The affirmations had almost or quite reached a point of anxiety and worry, when he ran across an old mystic, presumably well versed in the occult. This mystic told our new thought friend that he was overdoing the affirmations, that he was creating anxious conditions which *repelled* the very thing he sought, and that the work he had been trying to accomplish by affirmation was already complete.

So the man let go, dropped all affirmation, became more passive and set to work to *manifest* on the outer plane what he had been seeking to realize, and lo, things began to shape themselves in a wonderful way exactly as he had desired.

“As intimacy with high ideals grows,” says Mr. Wood, “they respond to your invitation for a meeting when

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you will. Your creative thought-force confers upon you a new way of looking at things. * * * It is all thoroughly practical, but only so when brought into the realm of feeling as well as intellect, and you must not only seek and affirm but *appropriate and use* the principles of health and life.”

Health and wealth are principles already existing, and you want to *realize* them, not simply *seek* them. You want to “absorb and live them,” *realize them at your own center*, appropriate and use them, and not seek them as something outside yourself.

Your mind needs to go out in healthy activity as well as to be bathed in the cosmic silence.

One must maintain the proper balance between subjective and objective.

It doesn't do you any good to conceive plans and formulate the most beautiful and effective working ideas if you don't *carry them out on the objective side*.

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Indeed, if one spends too much time in planning and dreaming he becomes weak on the side of practical manifestation.

Beautiful thoughts are worthless until you have coined them into concrete results. The telephone and phonograph were of no use to humanity so long as they existed only as an embryo in an inventor's mind.

II.

THE AWAKENING OF THE SOUL.

Cosmic Consciousness—The State Described—The Awakening of the Mind as From a Hypnotic Sleep—Buddha the First Example of Cosmic Consciousness—Walt Whitman—Age at Which the Cosmic Sense Develops—“An Infinite Ocean of Calm.”



SOON after a baby is born into the world it is endowed with what we call simple consciousness.

It possesses the primal and animal desires for food and sleep, it sees and recognizes objects outside itself, but it is not *self-conscious*; the reflective power is not yet present.

The second degree of consciousness, known as *self-consciousness* and which

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distinguishes man from the animals, makes its appearance in the child at the average age of three years.

Both these degrees of consciousness are common to all normal human beings.

Psychologists teach us that the development of these two degrees of consciousness have resulted only from ages of evolutionary development and some of these wise men now tell us that the race is developing a third and still higher degree of consciousness, termed Cosmic Consciousness.

This state is as far above self-consciousness, the ordinary human consciousness, as that is above simple consciousness, the consciousness common to animals and babies.

“Cosmic Consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe,” said Dr. Richard Maurice Bucke, the chief authority upon this subject. With the birth of this consciousness comes an illumination of the

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intellect and spirit and sense of immortality, an absolute consciousness of eternal life.

It is a sort of soul awakening—an awakening to a consciousness of the Real Self.

Man sees himself not as a material being of flesh and blood, but as an immortal being, a part of the one Divine Principle of Life, created from the one Eternal, Divine Substance.

With the birth of this higher consciousness there comes less fear of death. The mind conceives the Real Self as something which existed before birth, and which will survive after death.

The material, objective life becomes none the less real. Indeed it takes on new beauties and interests, but it assumes its proper relation as an effect and not a cause in itself.

The mind awakens, as from a hypnotic sleep. It sees life as a whole, and is enabled to give things a truer

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value than ever before. It is no longer hypnotized by the varying desires of the material man.

The man now lives from the center of life instead of the circumference. There comes a knowledge of the memory of the soul—that all experiences are there recorded and can be brought into the consciousness even when the mind, at first, does not recall them. A fuller sense of the oneness of life is constantly present, a clearer perception that the individual is related to all humanity and that what affects others also bears a relation to him.

There is also a growing consciousness of the power of the soul to heal the body, to protect it from harm through accident, to relieve the mind from fear and to harmonize mind and body.

The soul rules its own kingdom and comes into its own. It no longer shrinks and hides before the desires of the flesh and of the mind.

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It was Dr. Bucke's belief that Cosmic Consciousness first had its birth in the race in pronounced degree, in the person of Buddha; that since the death of Buddha it has made its appearance in a constantly increasing number of individuals during each age, and that it is destined, ultimately, to become universal. Not only will more people become possessed of the faculty, but it will be more nearly perfect, more pronounced.

Whenever this Cosmic Sense is developed in a man, it makes its appearance between the thirty-first and thirty-fifth years of age.

Walt Whitman was pronounced by Bucke to be the best, most nearly perfect example of the Cosmic Sense the world has so far seen.

* * * * *

The writer believes that the new thought movement is the first sure indication of the coming forth of the Cosmic Sense, in some degree, among a

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large number of people. The time seems to have arrived for the flowering forth of this Cosmic Consciousness, and if the belief of the writer be true, the new thought so far from being a fad of the moment, or a newly invented system for the transient entertainment of a weary people, is really an outgrowth of the religious and philosophical systems of the world, and truly the product, the flower, of ages of evolutionary development. It represents a distinct step in the unfoldment of mankind.

The new thought movement, if it really indicates the birth of the Cosmic Sense in a large number of people, may well be that to which the New Testament writers referred as the second coming of Christ. Some who have experienced the birth of Cosmic Consciousness refer to it as the Christ Consciousness—the real saviour of mankind.

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I do not know when Dr. Bucke died, but I doubt if he knew very much about what we call the new thought. As an indication that this movement is really a result of the Cosmic Sense becoming developed in many people, I, therefore, quote from his statement of the truths which the birth of the Cosmic Consciousness revealed to him. The italics are my own.

First, he says that he "*came to see and know that the cosmos is not dead matter but a living Presence.*"

Secondly, "that the soul of man is immortal, that the universe is so built and ordered that without any peradventure *all things work together for the good of each and all.*"

Thirdly, "that the foundation principle of the world is what we call love, and that the happiness of everyone is in the long run absolutely certain."

Speaking in general terms of the birth of the Cosmic Sense, Dr. Bucke says: "*It will not teach a future immor-*

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tality nor future glories, for immortality and all glory will exist in the here and now. The evidence of immortality will live in every heart as sight in every eye. Doubt of God and of eternal life will be as impossible as is now doubt of existence."

Are not these statements in perfect accord with new thought philosophy?

If we consider the specific and personal experiences which, according to Dr. Bucke, attend the full realization of the Cosmic Sense, it is probable that we shall find very few, if any, among the new thought people who have actually and knowingly passed through them. But when we compare Dr. Bucke's own statements regarding the truths revealed to those who *have* developed the Cosmic Sense, with the spirit of the new thought teachings, we are sure to discover a strong relationship between the two. And I believe we are justified in saying of many new thought persons that they live close to

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that borderland beyond which it is only a step to the light of the Cosmic Day—so close that they often catch gleams of its foreshadowing splendor and are able to interpret somewhat of its real significance.

* * * * *

It is very interesting to note that one of Dr. Bucke's chief claims for Cosmic Consciousness is that it reveals the underlying *unity* of life. He says that the teachings of all great religious leaders, properly understood and interpreted and cleared from the rubbish of mistaken records and translations, would be found identical and in perfect harmony. Paul, Mohammed, Dante, Jesus, Buddha, Walt Whitman, all delivered messages in perfect unity with each other, although seemingly often divergent.

And this very idea of *Unity* is also one of the foundation teachings of new thought.

* * * * *

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Even the work done by the best mental and spiritual healers may be considered a faint foreshadowing of the birth of the Cosmic Sense.

In speaking of Whitman, Dr. Bucke says: "When he gives he gives himself. The ordinary self-conscious mind cannot clearly realize the faculty alluded to in these words. *Perhaps the best that can be done is to consider it analogous to an influx of vitality, admitted into humanity through certain men permeating and vivifying each and all who permit it to pass into them.*"

* * * * *

Many new thought writers, as well as Hindu Mystics, have written that the way to peace and happiness is by *letting go*.

Here are a few extracts from the recorded experience of one who realized Cosmic Consciousness:—

"At last, subdued, with a curious growing strength in my weakness, *I let go of myself*. In a short time, to

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my surprise, I began to feel a sense of physical comfort, or rest, as if some strain or tension was removed. Never before had I experienced such a feeling of perfect health." And she became conscious that there is "Only one in all the infinite universe, the All-loving, the Perfect One, the Perfect Wisdom, truth, love, and purity. * * * It's glow, warmth, and tenderness filling the universe. That infinite ocean was the eternal love, the soul of nature and all one endless smile. * * * Out of this experience was born an unfaltering trust. Deep in the soul, below pain, below all the distraction of life, is a silence vast and grand—an infinite ocean of calm, which nothing can disturb; Nature's own exceeding peace, which 'passes understanding.' "

III.

WILL, LOVE, AND WORK.

Why Work Becomes Drudgery—Working Under Tension Wastes Magnetic Force—How to Get Best Results From Work.



ORMAL activity is always an aid to health.

Digestion, assimilation, sleep are all improved by a reasonable amount of physical and mental activity.

Now why is it that work often degenerates into drudgery, and we become tired, get in a mental rut, don't seem to care whether school keeps or not? Why do we so often lose our interest in our work? At first, when beginning a new line of work, we are full of enthusiasm, but after a few years or

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months or weeks, it begins to pall upon us.

The first great reason for our failure to find work constantly interesting is that we do not cultivate the spirit of play in connection with our work. We do not put love into it.

The child puts love into his play. Work is a grown-up form of play, and we should realize this and not allow it to become drudgery.

“The love we liberate in our work is the only love we keep,” is one of the favorite mottoes cut deep in one of the massive oaken doors at the Roycroft Inn.

To go about your work with resistance in your mind soon leads to a feeling of drudgery.

Make up your mind once for all that this work you are doing is *the best work* for the time and place that you can possibly have, and that you are going to do it *well*; that you are going to *enjoy* it.

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✓ The Spirit of Life which lives through you leads you to attract only such experiences as are needed for your development.

The work which is *now* close at your hand is what you need *now* to complete the next step in your development. Accept it as your work. The better you do it the sooner you will graduate into something else.

If you will to do your work and withhold your love, you are doing yourself an injury.

Will without love creates tension and hardness, while life is fluid and pliant.

Will becomes the letter that killeth. Love is the spirit which giveth life.

Will and love should always work side by side. One balances the other. Together they make for harmony. When divorced, life becomes a barren, cold, severe, hard, unendurable thing, or else is burned in a fire so fierce that it soon destroys.

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Let your will and your love find a point of agreement, and then drive them side by side.

If you have some stern work ahead that you feel like shrinking from, try letting a little love go out to it along with your will. Are you not strengthened by the obstacles you encounter? Is it not true that only by using all your faculties can you preserve their natural strength? Why then shrink from the ordeal? Rather meet it with love as well as will.

The strength, calmness, security of the Universal Life Principle is yours to draw upon. You are living in a sea of life and strength. You need not tense your nerves and harden your muscles so desperately by the action of your personal will. By doing so you choke the currents of life, even as they spring within you. But relax, love, trust the life that lives in you, and the work ahead becomes easier.

Another reason for our losing inter-

est in our work is too intense application.

Learn to use only so much force as is required to perform each act. Keep cool, poised, collected.

There is an enormous waste of magnetic force in persons who work under tension, who allow themselves to become fretted and worried over their work.

Some who really love their work keep at it too steadily and for too long hours. This is especially likely to be the case with one who is building up a business.

I know a woman—a strong, capable woman—who loves her work above all else. She has put herself into it for several years, and made an unusual success in a business which women have as yet left almost entirely to the men. She has had no more than a few days' vacation in several years and has worked — I'm afraid to say how many hours a day she has worked, because you would n't believe me.

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As a result she is tired out—physically exhausted—and ready to give up the nice business she has built up.

Now if this person had limited herself to reasonable hours of work, had taken a good vacation every year, so that she could come in contact with entirely different people, with different magnetic and mental currents, she might have retained her health and kept on with her work.

It is true that under our present social system many people are so situated that they cannot go on long vacations or take long rests from their work. Yet even the humblest worker can do much to prevent his life forces from running in narrow channels and his mind from getting into narrow ruts of thinking, provided he has the DESIRE to do so.

For your OWN sake, whether you are working for yourself or others, put your good will and love and conscience into your work.

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To do so will add to your happiness, increase your health and MAGNETIZE YOUR ENVIRONMENT SO THAT YOU WILL ATTRACT BETTER AND HIGHER CONDITIONS.

When you mentally resist your work you are setting up vibrations which will result in failure and unhappiness. ALL THE ATTRACTIVE POWER GOES OUT OF YOUR AURA and you cannot hope to succeed.

To become a powerful center for success, to magnetize your forces for advancement, you must put your love into every act.

How will this build up health? First, by developing concentration and poise. When you love your work you keep your mind centered upon it. Your mind does not wander around and your mental forces dribble out to waste in idle thoughts which vaguely float about in the mind.

Concentration and poise mean assimilation and elimination.

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Then, the person who puts love into his work succeeds and that brings added happiness, and happiness promotes pure blood.

Physical labor offers especial opportunities for building health.

We ought not to look upon work as an affliction of Providence, but as offering us grand opportunities for advancement, as presenting obstacles, perhaps, but such as it will strengthen us to overcome.

Learn to love your work and it will add to your health and strength in every way.

IV.

OBSESSED BY AN IDEA.

Undesirable Mental Visitors—How They Waste Energy—How They Come and How to Get Rid of Them—How to Direct the Subconscious Mind so as to Avoid Obsession.



MOST of our troubles come through allowing undesirable ideas to hang around us.

We dwell with these unwholesome visitors until we have actually clothed them with power and authority over our minds.

We build around them a mental wall, which prevents them from being dissolved by the clear light of truth and common sense.

How many times have you allowed your mind to become worried and ruf-

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fled and then “worked yourself up” over some trivial suppositious happening—something in all probability which you could not help, if it were really about to occur, and, in most instances, it never does occur.

How foolish, is n't it? We all know from our own experiences in this line just how foolish such proceedings are—yet how commonly they are indulged in.

What a waste of magnetism and vital force such a mental storm produces! The idea which possesses us fairly saps our energies for the time being.

The same energies might just as well be turned into useful work, artistic creations, the entertainment of our friends, health-giving exercise, which would build more energy, or a hundred useful channels which would occupy our attention and enable us to forget the idea which we had foolishly allowed ourselves to entertain in our mind.

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Here is a letter I have just received from a woman who thinks she is hopelessly unhappy from an idea obsession. Such cases are pathetic, and yet so utterly foolish.

“As I was sitting thinking of myself” (that’s the trouble with the person who gets obsessed by an idea. He *thinks about himself* and cultivates an ingrowing disposition until he magnifies every natural happening out of all normal proportion), “the thought came to me that maybe you could help me in some way. I was at prayer meeting Wednesday night and I got into a fit of anger, and ever since I have been so that I cannot control my temper. My pastor came to see what had happened to me and I could not be civil to him. I must be under some influence. If I cannot better my condition at once I shall be a wreck.”

Barring a possibility of depleted blood and nerve exhaustion (which I judge from this woman’s letter does

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not exist in her case at all), this is a pure and simple example of allowing one's self to become hypnotized by a negative idea.

During the first fit of anger (which might have been due to overeating or the fact that she was tired) the subconscious mind was strongly impressed with this negative condition—so strongly that it carried the impression away from the prayer meeting and continued to manifest it for several days.

If this woman had risen right up with a strong will and purpose firm and said “scat,” “skidoo,” “vamosé,” to that idea when it first began to crop up after prayer meeting, it would have tucked its tail between its legs and hiked for the land of nothingness where it belonged.

But instead she prostrated her common sense and will and purpose before this idea. She said: “Come in, Mr. Idea, and let me look at you. I don't like

you very well, but I'm afraid to send you away. You seem strong and big. You might injure me if I were to offend you."

Then she rehearses all the sensations attendant upon the birth of this idea into her mind.

And the idea feeds upon her energies and waxes fat under all this attention.

It is easy to control ideas if we only take them in season, and don't entertain and nourish them after we find out that we don't want them.

A good long walk in the open air will help wonderfully to clear the mind and make you forget an idea. So will any physical work.

The main thing is to *do something*, to keep body and mind busy.

It's the people who have nothing to do but sit and meditate upon their troubles who have such difficulties as this woman writes about.

Had she a few good-sized washings to do, four or five youngsters to look

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after, a house to take care of, or a family to cook for, she wouldn't have much trouble of the sort complained of.

When necessity is pressing one—necessity to work for food and clothing—and one is obliged to work hard during a good share of every day to keep his head above water, he does n't have much trouble with thoughts which pursue him without his permission.

And right here is the crux of the matter: Thoughts never *do* pursue us *unless we entertain them*.

The person who has lots of leisure is apt to become morbid, and fondle thoughts which later on he thinks he does not want—just because his mind is idle and lacks a steady, firm purpose.

Keep the mind fixed upon some definite object. Have some goal in life. See that you keep busy at some useful work. Keep active. Don't admit to your mind for one instant that you can become hypnotized by any idea from the outside. Do not indulge in morbid

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introspection. Keep the mind away from yourself, until you can indulge in calm self-analyses with a clear mind. Do not fear for one instant that anything or anybody can control or obsess you.

There is no power to control you in any idea that comes from the outside, except as you yourself may yield the power of control to such an idea.

Your real self rules supreme in its own kingdom. Fear not, and no-thing from the outside in the way of an idea, mood, or fixed semi-hypnotic condition of the mind will ever harm you.

Awake! and know your own kingdom of poise where harmony is supreme.

V.

LIVE WILLS AND DEAD WILLS.

What Is Real Will Power?—How Gained?—Will Not the Highest Faculty—Power of a Trained Will.



ANY a one who prides himself upon possessing and exercising a strong will does not have a strong will at all in the true meaning of the term. Rather he is gifted simply with obstinacy.

A mule is blessed with obstinacy.

So is a pig.

But neither of these animals constitutes an ideal example of a strong will.

A strong will is a live will. The one possessing it is, above all, adaptable and can meet changes gracefully.

Life is change, motion, and the will

that is alive, that manifests life, must be able to adjust itself readily to change.

But most of your strong-minded people pride themselves on *not* changing.

They mistake a *fixed* will for a *strong* will.

A fixed will is *not* a strong will; it is merely an obstinate will—a dead will.

A strong will, in the truest sense of the word, leads one to retrace his steps when he finds he is in error. It requires the highest and finest development of will to acknowledge one's mistakes and take the back track.

The merely obstinate will closes the intuition to the perception of truth. It *fixes* the attention in one direction only, holding the unalterable idea that that is the only true direction. But the individual grows. His conception of truth, his understanding and knowledge of universal law, must change, if he is to live; and this fixed will, this

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dead will, this unyielding, inflexible mental attitude, stands in the way of normal evolution.

Many new thought leaders, perceiving the good results which flow from an awakened will, from a quickened desire, jumped at the conclusion, apparently, that all that was necessary in order to bring the individual right into the kingdom of heaven was to cultivate his will power, induce him to *fix* his will and stick to his conception of truth.

As a result of following, literally, this process, many earnest students of new thought found themselves up against a stone wall. Some even passed out of the body, vigorously denying weakness and sickness and death until the last.

What was wrong?

They were mistaking obstinacy for strength. There is a kind of brute strength in obstinacy, but it is not a sustaining, *living* strength.

These persons were in the position of

a student of arithmetic who formulates a rule for the solution of a certain problem and then says, "I'm going to stick to this formula until I solve the problem." Now his formula might be defective, and if so, no amount of mere obstinate holding to his course would result in the solution of the problem.

What we should seek is wisdom. We should not lay down hard and fast rules by which life and power are to come to us. We are growing beings. The formulas we use to-day may be replaced by entirely different ones to-morrow. And the will should be adaptable to such changes.

Find out what your own soul says. For you there is one path, one formula. For your neighbor a different one. However good and true the formula another may be using, it is quite likely to need varying a little before it is suited to your needs. Keep your mind and will open to conviction.

Those new thought teachers who

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make much of the use of will power as a means of salvation seem to think it is the highest faculty in man.

Will is related to the physical and objective life. It is purely executive. But it derives its commission from the eternal principle in man, the vital, living being which we term the soul.

The wise man seeks more wisdom from his own soul. He tries to come in touch with Cosmic law through his intuition, his soul faculties, and to learn "the will of the Father," the will of Universal Life, that he may align his own will therewith, and thus express harmony and joy.

If we would accomplish much and be happy we must become good conductors for the Universal Life. This we cannot be if we dedicate our personal will to fixed, narrow, and selfish ideals, because then our will will be ever acting as a wall, an obstruction, to the normal inflow and outflow of the Cosmic forces.

Let us take two concrete examples illustrating the use of will in the way of promoting self-development.

A young woman who was an earnest student of new thought and advanced teachings generally, started in to take a series of fasts, with a fixed determination to accomplish certain results. The results did not materialize in accordance with her expectations. She grew thin and nervous, and an unhealthy flush was in her cheeks. All this time she was cultivating a fixed, inflexible attitude of will. Kind friends ventured to suggest that she give up or change her methods for a time. She only set her mind more intensely, and accused them of trying to "break" her will. Her condition became very serious and a sister, without the knowledge of the young woman, consulted a new thought teacher and begged that advice and assistance might be offered the sufferer.

The letter dispatched to the young

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woman contained the following sound advice: "Now YOU are the only one in the world that can help yourself very materially. If you keep your will set on one special course of treatment, the results might be very serious. *There is nothing that will ruin body and mind so quickly as a set will.* So I do hope that your will is free and poised, *ready to turn* when you see the point I have tried to make in this letter. *A set will is a dead will.* But your will is still living and ready to turn at your word. See that you speak the word for *letting go* and living a natural, healthful life."

At the present writing the outcome of the above case is unknown.

Another instance of a wiser use of will recently came under the writer's observation.

A very able and intelligent new thought woman, whom we will call Mrs. A——, had developed a fixed mental habit of resistance and resentment towards Miss B——, a member of her

family. There was much provocation for this attitude of mind, but Mrs. A—— saw the necessity of outgrowing it *for her own sake* as well as the sake of the other person involved. She saw that her own opposition simply brought out and increased the attitude on the part of Miss B——, which was the cause of her own resistance.

So this woman started in to fast with the idea that it would help her to overcome the resistance. She was trying to give up her own will to what seemed to be the will of the Universe.

The moment her fast was completed she went to Miss B—— and expressed her changed mental attitude by showing a complete acquiescence with Miss B——'s views on the cause of their differences. She went over completely and heartily to the other's point of view, and from that moment Mrs. A—— continued to use her own will to keep her mental attitude in harmony with Miss B——'s.

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What was the result? Why, Miss B——'s entire attitude changed also, and at least a good share of the cause of the former inharmony between the two was removed, and they came to a mutual meeting ground.

The change in Miss B—— was due wholly to the changed mental attitude in Mrs. A——. There was no sudden transition, and no verbal understanding between the two. Miss B—— simply felt and responded to the higher mental vibrations and the higher mental attitude in Mrs. A——. And both lived happier ever afterward.

“He that loseth his life shall find it.”

We often realize our desires by doing directly the opposite thing to what our intellect would lead us to do.

Seek wisdom of the soul. Seek to cultivate an enlightened will and adaptable will rather than one which is simply obstinate and “fixed.”

Grow a *live* will instead of allowing your will to become dead in obstinacy.

VI.

THE VOICE OF LIFE.

Life Itself has Speech and is Never Silent. And Its Utterance is not, as You that are Deaf may suppose, a Cry; it is a Song. Learn from it that You are a Part of the Harmony; Learn from it to obey the Laws of Harmony.—From Light on the Path.



IN most of us the voice of life is stifled.

It is stifled either by the intellect or the physical senses.

The Voice of Life cannot speak to us of the infinite harmony which exists back in the subjective so long as we live by reason.

The golden-rod and the rose do not reason. Hence the soft whisperings of the Voice of Life are accepted and fol-

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lowed implicitly by them so far as their powers of comprehension extend.

The soft wind gently sways them and makes them strong; the warm rain falls upon them, and they absorb it gratefully, building it into their material structures; the sun shines upon them, and they respond to its influence; they turn their faces toward it and drink in its radiance and transmit its beams into glowing color.

All this without effort or noise or pain.

But man grows through painful effort. He has become overbalanced by his reason, and allows himself to be misled by it. It becomes necessary that he should pass through all sorts of rough experiences in order that he may finally be turned back upon himself, to listen to the Voice of Life and become conscious of the Great Harmony which is ever waiting to receive him and give him peace.

Life that requires effort for expres-

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sion is not really Life. Such living is simply man's distorted view of the real principle of Life.

The expression of Life should be fraught always with joy and peace.

The expression of Life in useful work should and would be a pleasure if man were not deaf to the Voice of Life.

It does not require watching at every stage of its manifestation.

Do we watch the sun to see that it rises properly?

Do we fret about the stars properly following their orbits?

No more should we worry about the Life that lives through us.

We should realize our unity with the One Life and rest in this Universal Power that springs forth from the subjective whenever we listen for the Voice of Life to speak to us.

Let Life live in and through you. Seek for harmony and you will find the key to enduring power and joy.

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The power which men manifest upon the earth to-day is only a temporal thing, because it is based upon an intellectual and sense conception of what life really is. It is based upon imperfect and distorted views of truth, distorted because the eyes are blinded and the ears made deaf by the things of the objective world—the things of sense.

But when the consciousness of man becomes deeply rooted in the subjective, when he turns within himself and *listens* for the Voice of Life, then Life and lasting powers will be built up within him without effort or pain.

VII.

NON-ATTACHMENT.

*First Lesson the Occult Student Learns
—Attachment Hinders Change—
How to Keep Young—Rest and Re-
laxation.*



SO long as we are attracted to the things of this material world we can never be free. We are bound as with iron chains.

All things in the material world change their form, grow old, and die. And if we find our life only in material things, we, too, shall have to grow old and die.

This has nothing to do with sentiment or religion. It is simply a fact in nature.

When we turn our minds to the study

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of that unchanging Principle upon which all material things are based, we begin to see the wisdom of non-attachment.

One of the first lessons the occult student meets is the necessity for isolation. He learns to *let go*.

This is necessary in order that we may be *responsive* to the spirit of life, and follow its promptings.

If we are attached to the material world we *refuse to change* and the Life Principle can then no longer manifest through us.

A baby is non-attached. So much so that it requires a distinct effort of its mind to control the movements of its body.

As the child grows older his movements become more automatic.

His life is becoming centered on the material world and his surroundings. He is no longer living in such close at-one-ment with the Life Principle.

The influx of life into his body is not

so full. He is cutting off the supply somewhat because his mind is becoming hypnotized with the world of sense.

As years go by, he lives less in touch with the Life Principle and his thoughts become more strongly centered on things material; hence he grows old in body and finally dies.

If we desire to keep young we must live more in the vibrations of Life itself, and center our thoughts less on the material world.

We must turn to the One Principle of Life and *let* it live through us.

The more strongly attached we are to material things the less real rest and relaxation we get, *because we cannot let go.*

A young child, being non-attached, can relax and rest and sleep whenever he desires, thus giving the Life Principle an opportunity to rebuild and recreate his body.

Proper rest and relaxation—the kind of rest a baby takes—will do more than

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all else to keep the body young and strong, and to preserve beauty.

Overwrought nerves result from the inability to *let go*—from attachment.

Real rest and perfect relaxation can only be realized when we cease to strain after material objects and simply *let* the Principle of Life enfold us and live through us.

VIII.

THE WOMAN—THE MAN.

Marriage is a Means of Developing Strength of Character, and Results in Spiritual, Mental, and Physical Growth.



It was a hot afternoon in August.

As we rode along the narrow country road the cool, green trees which lined the wayside reached out their branches to us and rustled a soothing lullaby.

Our perspiring horses paused a moment as we topped an unusually steep rise, and my companion, the loquacious proprietor of a little country hotel, pointed to a set of farm buildings on the near-by rugged hillside.

These buildings were noticeable for

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their neat, well-kept appearance. The yard was trim and free from weeds. No sagging gates were visible, and no loose or displaced boards disgraced the barns. All bespoke thrift, comfort, and modest prosperity.

“That man,” continued Mr. Brown, in his comfortable New England voice, “used to be the most shiftless critter in the neighborhood. He lived at home, an’ carried on the farm; but he never got on none. His place always looked run down an’ he was owin’ money all the time. Then he got married, and you never see sech a change come over a feller. Just look at his place now! An’ he’s made money, too. It’s all owin’ to his wife. Beats all how he has spruced up.”

There are many hundred thousand families in the United States, I have no doubt, who, with variations for locality, would answer to the above description.

Then you have all known young girls who before marriage seemed given

over to frivolity and thoughtlessness, and yet these same young women after a few years of married life developed into efficient matrons and became real helpmeets to their husbands.

Where lies the secret of these transformations?

It is evident that here are at work more powerful forces than the ordinary relations of life bring into action. The attraction which exists between a man and woman at the time of marriage calls out the deepest side of their emotional nature.

It is a time when both are inspired to creation and achievement. Both desire intensely—more intensely than they have ever desired anything before in life—to please the other, to accomplish that which will make them appear well in the other's eyes.

The man desires to create for his bride an attractive home. He aspires to something better, as a rule, than he himself has possessed.

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The woman, if she is sensible, desires to become a good home-maker. If her husband is a man of moderate means, she desires to assist him in making his income go as far as possible.

Now something of this intense desire and feeling, which is born at the time of marriage, is bound to be carried along into the future life of the man and the woman.

If the marriage is not a happy one, their ideals and ambitions may soon vanish.

If they are true lovers, the force of their ideals will persist until substantial results appear.

Man and woman together can accomplish far more than either alone. There are exceptions to this rule, as to all others, but in a general way it is true.

The spiritual, mental, magnetic exchange which takes place between true lovers fertilizes all their faculties.

The emotions become centered, in-

stead of drifting, and they also become stronger and steadier.

And the emotions furnish the motive power of the individual.

In a happy married life the emotional power of the man and woman flows out into their ideals, their ambitions, and their creative power is increased many-fold.

The happily married man or woman learns much of emotional control. In the close association of husband and wife, each learns adaptability. Each learns to look at a subject from the other's point of view, to retrace their steps at times.

In a happy, normal marriage all this experience helps to greater success in business and in the household.

Adaptability, patience, and application have all been stimulated. The unformed boy and girl characteristics have been welded together by the power of the emotions into a continuity of character which will lead to progress.

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At present most of these results are accomplished upon the unconscious plane.

We can learn to consciously direct this emotional power toward the creation of our ideals.

This emotional force objectified means greater success in business and social life. It means new ideas, greater concentration and attention to work, new plans for the improvement of the home, and a stronger desire to create a successful business.

How can this emotional energy be consciously directed?

First and foremost, by seeing that none of it is wasted in dispute and "bickering."

Husband and wife will find that it means dollars, health, and power to them to always cultivate harmony in all their relations.

Is your husband cross? Act as a foil by meeting him with complete non-resistance in your mind, and his cross-

ness will vanish. And with it will go the *waste* of his emotional power.

Let the husband and wife always seek for a common meeting point where they can act in harmony.

Do not be afraid that you will "give up" more than your share of rights. And *don't* be sanctimonious over what you *do* give up.

By "giving up" you are often doing a greater service to yourself than to your husband, or wife.

The emotions checked in their resistance to your mate flow out with renewed force in other directions.

Perhaps you remember in "Leaves of Grass" where Whitman relates that he once loved unrequited and that out of that love he had written all his poems.

The same emotional force which goes into wrangling and dispute becomes a fine creative power when harmony is courted.

Let the husband and the wife system-

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atically cultivate harmony and oneness of their emotional powers. Let the husband court the wife after marriage the same as before. Let him treat her with the tenderness, the consideration, and the outward demonstrations of love so dear and precious to the feminine nature.

Then will she pour through him a wealth of emotional power, which will sustain all his own powers and fertilize every faculty with the vibrations of love and harmony. Then will the two together send out their combined love vibrations in the creation of a successful business, a beautiful home, or whatever they may desire to realize.

And what of those who have been unfortunate enough to make an unhappy marriage?

Here, too, there is great opportunity for development. Remember Whitman.

Where an unhappy marriage exists, if either party to the compact will make

a patient, loving, charitable attempt to bring forth harmony, much can be accomplished. Wonderful results will often spring from what seems barren soil. But it is absolutely essential that the one who makes the attempt should be free from cant, hypocrisy, resentment, and the idea that he or she has a *right* to demand a certain line of conduct from the other.

You may justly claim certain rights, perhaps, *but you will never promote harmony in the process.*

Harmony is elusive and must be courted. She flees at the hint of force and the assertion of rights.

Magnetize your own personality with love and patience and you will *attract* harmony—and you can attract it in no other way.

Harmony in marriage is a result of mutual *attraction*, and cannot be forced.

But even if you have done your best and failed, what then?

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If you have really done your best you have received an abundant reward in your own self-development.

No marriage can prevent you from cultivating patience and love and freedom from resentment and control of the emotional nature.

And if you have harmonized yourself, even in degree, and magnetized your personality with the vibrations of love, you have made of yourself an attractive center for your own good, and cannot fail to realize it.

IX.

HARMONY IN THE HOME.

Love is Creative—Harmony Should Be Guarded and Developed—How Husband and Wife May Live in Harmony.



WITHOUT harmony of thought, feeling, and action on the part of man and wife, marriage fails of its highest results.

Love is creative. But without harmony it never flowers.

Harmony should be guarded and *developed*, consciously and intelligently, between man and wife.

It will add immeasurably to their health, happiness, success, and power to accomplish.

Two people who live together in the close relation of husband and wife *must*

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learn to respect each other's desires, tastes, and habits, and grant to each other freedom of action, or harmony can never result.

The one who imposes his or her personality upon a life partner suffers far greater injury than the more negative member of the union.

Your own point of view may be correct or it may not.

In any event it can do no harm and will probably do much good to get at your partner's point of view on the same subject.

It helps you to see things as others see them.

This is one of the great benefits of the marriage relation—it keeps one from becoming lopsided and helps him see all around any subject. It wears off the rough corners of one's disposition as a less intimate contact with individuals in the outside world would never do.

But to secure good results in mar-

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riage there must be an honest attempt at co-operation on the part of each.

Until you have *tried* to co-operate in this relation you do not know what wonderful results may be accomplished in the line of self-development and the realization of harmony and power.

Too often one member of the partnership is willing to co-operate while the other cultivates selfishness.

A man is far too apt to refuse to lend sufficient weight to his wife's opinions, desires, and inclinations. He is far too self-satisfied for his own good.

But the silent, persistent *attempt* on the part of one to bring forth harmony in the home, the repeated *statement*, the silent WORD, of harmony, spoken in love, creates a center of rest and power the vibrations from which gradually widen and widen until all within the family are brought into more or less accord with this center.

Through harmony we enter upon the

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spiritual plane, the eternal plane of living.

As the vibrations become more and more in unison with the Principle of Life—or more spiritual—regeneration begins. The whole body and mind become poised in harmony with Infinite Life and Love.

When both man and wife are looking toward the PRINCIPLE of Life rather than at its outer form, they begin to pass from generation to regeneration, all unconsciously—at first—to themselves it may be.

Day by day they come more in touch with the vibrations of the eternal, their souls expand, their bodies thrill and life takes on new beauty, where before all was discord, ceaseless effort, and pain.

Husband and wife hold between them the key to heaven.

Through the creative power of love, harmoniously directed, and unity of thought and effort, they may become fitting temples for the Spirit of Life to

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dwell in, and may use this key which they hold to enter upon the Life of Regeneration, where body and mind become attuned to the Infinite Life.

X.

WORDS AND HEALTH.

But I say unto You, that Every Idle Word that Men shall Speak, They shall Give Account Thereof in the Day of Judgment. For by Thy Words Thou shalt be Justified, and by Thy Words Thou shalt 'be Condemned.



WORDS are a power.

They constitute a point of focus for creative energy.

When we say, "I will do this thing," or "I will do that thing," our energy follows our words.

A distinct effect is produced upon our brain area by each spoken word.

Strong words build up. Weak words tend toward disintegration.

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Too many words exhaust. Too few words may arrest development.

We are forever being judged, according to our words, by the unchanging, eternal laws of the universe.

We are justifying or condemning ourselves by our words, every day of our lives.

If we throw into the universal vibrations words that are false, weak, unkind, we reap a vibratory harvest which exactly corresponds with our sowing.

If we say, "I feel sick," we help set in motion the inharmonious vibrations of sickness and put ourselves in touch with the world-thought of sickness. If we do not put much energy or feeling into our words, the sickness may soon pass. / If we repeat the statement and yield to the feeling day after day, we come more and more to manifest the condition in our lives. /

So many of our friends say, "I cannot control my thoughts. My mind wanders all over."

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If you will pay a little attention to *controlling* your words, you will find it a great help in gaining control of your thoughts.

Your words form a focusing point around which your thought energy gathers.

If you allow yourself to indulge in scatter-brained talk, you are going to develop a scatter-brained mind.

For the great, eternal law of justice, of absolute equity, is quietly, silently working to bring you the *fruit* of your sowing. Speaking words is a form of planting or sowing.

You all know how quickly an ill-natured, sarcastic, or fault-finding word will bring out in others that which corresponds to itself. An entire family will soon come under the influence of the vibrations of discord through the thoughtless utterances of one member.

And, on the other hand, the determined, persistent speaking of only such words as cheer or help—good-natured

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words that make for harmony—by one member of a family will often gradually bring all the others under a “spell” of brightness and good will, so that harmony will become prevalent instead of being the exception.

The spoken word is a step nearer the plane of action, a step nearer to the plane of realization than thought.

The word is a crystallization or precipitation of the thought.

The spoken word is strong in proportion to the amount of feeling you put into it. If you spill words on all sides in a reckless manner, with no thought as to whether they are true words or good words, and represent the things you deeply desire, then of course you exhaust your reservoir of creative energy and your words lose their weight. Your energy is then like water that spreads out and runs very shallow.

It will pay to be a little more saving of your words, and to think a little

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more about their use. Let them spring spontaneously from your deep desires, but let them not go out without the power of positive thought behind them.

Thought-less words are mischief creators. They are like a derelict vessel at sea—not going anywhere, and a possible menace to whatever they come in contact with.

To talk “for the sake of talking,” because you think it is “good form” to entertain your friends, is silly and unprofitable, unless your desire is strong enough to enable you to put interest and energy into your words. I am reminded in this connection of a visit which Emerson once enjoyed with a friend of his, and during which neither of them spoke a word for the major part of a day.

Uncontrolled speech leads to uncontrolled acts, and to results which are beyond control. If you say to yourself, “This kind of food never agrees with me,” you immediately begin to tighten

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the muscles of the stomach, so that the food cannot be properly assimilated, and in spite of nature's efforts you resist so strenuously that the food "lies heavy." You say it "disagrees" with you. In truth it is you who disagree with *it*. The only way to straighten matters out is for you to *dig up by the roots* your former statements of error, and revise them in accordance with the truth, and with that condition which you desire to realize.

We are enslaved by words, and it is by words that we shall finally become free.

The race words of death, disease, old age, etc., have hypnotized us until their vibrations are well-nigh all powerful, and seemingly beyond our control.

But if we set up the words of perpetual youth, eternal life, omnipresent love, and the like, we shall soon get free from the hypnotic power of these race words. We shall get out of their vibratory currents and find ourselves able,

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to some extent, to control the deleterious action of such currents upon ourselves.

“Order is heaven’s first law,” and to realize harmony, which is health and success, there must first be some sort of order established in our thinking and speaking.

XI.

ENVIRONMENT.

Are We Bound by Environment?—The Story of Ingersoll—The Key to Freedom—The Magnet which Attracts One's Environment.



HERE are many persons who consider environment a hopeless thing, closely allied to a living death.

They feel themselves bound by something outside of and greater than themselves.

For such, environment might not be inaptly symbolized by a skeleton which, with bony fingers, forever pushes back and down the man who would free himself from his surroundings.

But look closely!

Back of the ghastly, grinning face

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you may see outlined the rosy, smiling, youthful, alluring features of *Opportunity*.

All environment is but the gateway of Opportunity. Perhaps you have heard the story of the man who dreamed he died and went to hell. When he arrived he was agreeably surprised to find so pleasant a place. Presently he met a few men who, during their earth lives, had been celebrities. Among these was Col. Robert G. Ingersoll. Our friend expressed to the Colonel his great surprise at the beautiful and generally desirable condition of his surroundings. "Well," replied Ingersoll, "you just ought to have seen this place when we first came here!"

Yes, it is true that Opportunity stalks close to each and every man, close as his own heart beats, if he will only look for her.

But many of us become so hypnotized by environment that we fail to grasp the good which the great Life Principle

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is ready to bestow upon those who work for it. Many drift along in a careless, hopeless way, which serves to enthrone in their minds the supposed power of environment and brings them little results for their work.

Here is a man who writes me: "Do you think a change in vocation will bring a change in life?" And I can only answer that that will depend upon the questioner.

The key to this man's freedom is to be found only in the habitual mental attitude which he assumes toward the universe, and especially toward life and environment.

It is possible to so magnetize the most hopeless environment by putting love and good will and soul energy into one's work that success in the truest sense will be attracted.

For it is true that we reap what we sow in environment as in everything else.

We cannot attract anything which

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does not correspond with something within ourselves.

And if we are really willing to give something of value to the world, we need not fail to find buyers on account of our environment.

The great Emerson once said that if a man could construct a better mouse-trap than any one else the world would make a beaten path to his door.

We fail because we allow our environment to discourage us. We look to it for inspiration and leave untapped the limitless supply of energy within ourselves.

We become hypnotized by our surroundings and the seeming obstacles that hem us in, until our personal efforts are paralyzed.

Awake, and look upon yourself as a source of power!

If we are to get anything out of life we must first put something in. The universe is governed by mathematical laws, otherwise chaos would result. You

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cannot plant thistles and harvest grain. You cannot throw out upon your environment the vibrations of doubt, hate, disgust, indifference, indecision, and gather in honor, riches, love, and happiness.

You are drawn by the magnet of the Law of Attraction into environment where you can best express the desires and thoughts which you hold oftenest and strongest in your mind.

If you indulge most of your time in thoughts of failure, fear, weakness, poverty, sickness, you slump down and down and your environment furnishes you the means for expressing and realizing your desires.

It does not matter that you are ignorant of the Law of Life and unconsciously hold such desires and thoughts as bring you into unpleasant conditions. The Law works just the same, and you reap your harvest of inharmony until you really *desire* a change with all the power of your being and begin to build

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new environment by the positive power of your newborn desire.

When you begin to put something into life, when you, perhaps, begin to realize dimly the drawing power of desire, and occupy your mind with more positive thoughts of success and health, when you put some love into your work and make it in some degree a worthy expression of yourself, then your environment will not require any worry on your part.

A change of environment might bring temporary benefit to one discouraged and accustomed to living in the negatives of life, but only the permanent habit of giving the best of yourself can insure a satisfactory harvest and the realization of a "good" environment.

People sometimes exhaust the good in their environment, that is, they learn all that is to be learned by them in that particular place, and then the Spirit forces them out and into new surroundings, just as a child at school passes

from a lower grade to a higher. But no one has derived all the possible good from his environment unless he has put the best of himself into his work, in the meantime throwing out upon his surroundings the vibrations of faith, love, and success. Only under such conditions can one learn all the lessons that any environment can teach him.

Another question asked by the man referred to above is this: "How can I cultivate a business nature, more active, American-like?"

Cultivate a *desire* to be businesslike. A real, full-grown desire—not a weak, wishy-washy little wish. Desire that Truth shall establish itself in you and manifest itself through you. This will bring success in business, for failure is due to imperfectly expressed Truth, to an imperfect understanding of the Law of Life.

Whenever a man makes Truth his standard and seeks for poise, success will come. Success and health are the

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real things in Life, the true things, the substantial things, founded on the Life Principle. Failure is a series of mistakes and misconceptions of Truth, due largely to a lack of faith in the Life Principle.

Doubt leads to your becoming hypnotized by error, and this leads to failure and ill health.

Cultivate your faith, and *grow* your desire for success. Then realize that you must put the best of yourself *into* your business if you are to get anything out.

If you do not like your business, consider whether you are better fitted for anything else, and if you decide that you are not, *pitch in* and keep in mind the object to be gained—that is, success and freedom.

The secret of being happy and successful is to *express yourself*. Don't curl up because you think your environment is n't what it ought to be. Express yourself anyhow. Grow a mighty

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desire for *Life* and express it on the outer plane. After a little you will get so taken up with the game that you will forget your environment, and success and health will both be tagging you around all day long.

XII.

HOW TO ESTABLISH HEALTH
AND HARMONY.

*Cause of Inharmony—How to Realize
Unity With the Life Principle—Fix
Your Thoughts on What You Desire.*



IT is an obvious fact that any abnormal condition, any inharmonious condition, must be the result of an error.

There is no inharmony in the multiplication table.

A machine constructed in exact accord with the principles of mechanics will work smoothly.

So when the human body shows forth disease—dis-ease—or inharmony, it indicates that the mind, after which the body is fashioned, has been dwelling on thoughts of error; in other words, has

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been making a mistake, entertaining mistaken beliefs.

The existence of any kind of disease is absolute proof that the mind is not in strict harmony with Truth or the Principle of Life. Think it over a few minutes and see if it is not so.

Even accidents are due to predisposing mental causes by which the individual attracts the conditions which render the accident possible.

How shall we avoid mistakes? By ever being responsive to the impulses which Nature, or Truth, has implanted in us, and which are only crowded out when we get in a mental rut and pound away at some particular line of thought under the impression that we know it all.

We don't know it all, and if Truth is to be established within us and find expression in our lives, it may be necessary for us to double right back on our own course.

Most people do not care to know the

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Truth. *They only want to know that which falls in with their pre-conceived notions of how things ought to be. They want the universe to run as they think it ought to run. And sometimes the universe won't do this. Under such circumstances the wise man will just settle back on his oars and observe awhile until he gets a little insight into the true principle of the thing.*

This insight will come if you really *desire it*. But fix your thoughts on that which you desire and not on your aches, pains, and the faults of your family and the neighbors.

XIII.

THE SUPREME TRUTH.

*To the Most the Quality of Cosmic Consciousness Will Seem Indefinite and Elusive to the Last Degree. As a Matter of Fact it is the Most Important and the Most Solid Entity That Exists To-day in the World—
Dr. Richard M. Bucke.*



It is a significant fact that almost every human being, of whatever race, possesses some faith or belief in a Supreme Principle, a Great First Cause, which lies back of and enfolds his individual life.

Those who call themselves atheists ever and anon give evidence by their writings that they have at least a degree of faith in some universal, all-

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pervading Force or Power in nature. I have known agnostics to refer to this power as "the heart of nature," which is certainly a beautiful name for what we term Spirit.

Emerson referred to this Universal Life as the Oversoul. The name matters little; it is the One Supreme Principle which all men recognize in some form, each according to his own degree of development.

It is the *realization* of the omnipresence of Divine Principle which brings within the reach of man health, peace, and abiding joy.

Health is harmony of vibration, a state of at-one-ment in consciousness between the individual and Universal Spirit. When the individual will becomes too dominant and attempts to *force* things to go the way it desires, inharmony (harmony expressed inwardly) results and on the outer plane there is friction and chaos. This continues until the mind is stilled and

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ready and willing to listen to the “still small voice” of Spirit, which leads back again to harmony and health.

Peace of mind is a consciousness of the eternal peace of the Spirit. Joy is a consciousness of the eternal love which abides in Spirit.

The mind that is washed in the vibrations of Universal Love becomes a mighty power for good.

Love wipes out *all* differences and levels *all* barriers; it shows us that each individual is enfolded in the One, that the highest good of one is no way opposed to the highest good of *all*.

Love shows us that all the people of earth are traveling to *one* goal, though by varying routes. It teaches us that he who fails to take the best path is not willfully bad, but simply ignorant. He, like all the rest of mankind, is seeking the good. But his eyes are blinded by the mass of non-truth and material rubbish which the mortal (individual) mind of man has created.

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What the people of earth need to-day to make them healthier, happier, nobler men and women, is to come back to the consciousness of the omnipresent Spirit in which they have their being.

This *one* thing would solve all the vexatious problems connected with human life. It would solve the questions of capital and labor. It would cause us to cease the mad effort to amass material wealth at the expense of our neighbors, because we should see that there could be no lack of wealth in the Universal. Each one would then find himself naturally attracting all that he needed to satisfy his every want.

We should also clearly see that if we wrong or injure another it must sooner or later react upon ourselves. This is as true of nations as of individuals.

As an illustration of the outworking of the eternal law of justice, we have only to glance at the history of African slavery in the United States. Years

ago our forefathers established this system and thereby laid the foundation for a great wrong, a grave injustice to an inferior people. This injustice grew and grew until the time of reaction could no longer be postponed; and it cost the nation one million lives and untold material wealth to even partially right this wrong.

We invariably reap what we sow; but through oneness with the Supreme Spirit we may learn to sow only in accordance with law, order, justice, and love to all, and then we shall reap the fruit of these in place of discord and hate.

The Universal can only find embodiment on earth through the individual. If eternal Love is to be manifested among men it must begin in your daily life and in mine. It is not a thing apart and separate from us. It is the very foundation of our beings *now*. But until we come to *realize* the unity of Life we wander away from the orig-

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inal plan into many bypaths of our own devising which are not founded on Truth and so lead us into failure and inharmony. This is necessary in order that we may be led to turn back to the Source and *willingly* seek for oneness—at-one-ment—with it.

We become a fitting temple for Spirit, and begin to show forth the attributes of the Universal Life when we cease to impose our own will and desires upon others, and leave each one free to live out his own interpretation of life in his own manner; when we are willing to serve as well as to be served; when we seek the good of *all*, and willingly turn from the promptings of our individual—mortal—wills and work *with* the will of the Universal as it becomes interpreted to us; when we have learned to listen to the promptings of Spirit instead of following offhand all the transient promptings of our physical desires; when we are willing to do some or all of these things we shall



begin to get hold of the real *substance* of Life.

We often attempt to regulate the lives of our friends through imposing our own wills upon them. This we do under the impression that *our* conception of Truth is superior to theirs, and that *we* see more clearly than they do. This is really but a form of selfishness, and *binds* all who indulge in it, both the strong and the weak. Of course there is a point where a kind and friendly desire to help another may be productive of good. But when the desire to help another involves the *subjugation* of his spirit and understanding, then that desire becomes a selfish one. For you cannot *force* a knowledge of Truth upon any one. Only love and patience and *living the Truth yourself* can bring it to the consciousness of your friends.

The Word of Truth spoken in the silence is more effective than a thousand arguments in most cases. *Embody Truth in yourself and you will*

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*have no need to force it to the attention
of others.*

“The Truth is large; no man hath seen
the whole;
Larger than words; it brooks not the
control
Of argument and of distinctions nice;
No age or creed can hold it, no device
Of speech or language, ay, no syllo-
gism;
Truth is the sun, and reason is the
prism
You lift before it; whence the light is
thrown
In various colors; each man takes his
own.
If this man takes the red as you the
blue,
Is yours the whole? and is his truth not
true?
Spirit is truth, howe'er the colors fall;
The fact comes back to spirit, after all.”

—*Samuel Valentine Cole.*

XIV.

HOW NEW THOUGHT HELPS
ONE.

*No Magical Processes in Nature—
Working With Nature Produces
Wonderful Results—How Some Un-
consciously Use New Thought and
Get Results—Acquire Poise.*



Do not get the idea that you can by any magical process dictate to nature the exact way, the particular road, by which success and health are to come to you.

It is all right to “want what you want when you want it,” as Brother Shelton writes about in *Christian*, but there has to be a certain road prescribed by which it is to come to you, *and you*—your conscious, finite self—are not

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and cannot be the judge. If you *could* sway the eternal powers to your bidding, chaos would result.

Man acquires freedom in proportion as he learns wisdom by experience and by faith. But he learns to work *with* the forces of nature and not against them, just as the mechanic works *with* the principles of physics in perfecting a new machine.

The teachings of new thought help one to gain greater freedom from undesirable environment by working *with* nature. They can help one to seize and make the most of opportunities, to expand and strengthen *faith*. But nothing can take the place of sustained effort. No philosophy of life can carry us to the goal "on flowery beds of ease."

So keep your head, my friend, and keep steady, and when things don't go to suit *you* keep cheerful and *look for the flaw*, and then try a *new* way, a new attitude of mind or conduct.

Assume, by all means, that the good

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things of the universe are coming to you; that health, wealth, joy, peace, love, all are yours by divine right. But *don't* assume that you know just when and how they are going to manifest to you.

You will find in the long run that you gain ground by every experience, even the unpleasant ones, and the clouds will often hide the sunlight you are seeking.

The new thought leads you to see the principle of good working in and through *every* experience, and consequently you grow in faith and confidence and this principle finds freer and fuller expression through you and you manifest more of health and success.

There is nothing magical or strange or wonderful or mysterious about it, and the only thing about it that is new, is in the *application* of Truth to the everyday problems of life.

We are just waking up to the knowledge that the man who cultivates faith,

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courage, Good Will, who sees good working in and through every experience, makes himself an attractive center for the good things of life.

Even those who do not understand the principle behind their acts, conform on the unconscious plane to the same laws and get results. The merchant who is courteous, cordial, smiling, who fills all orders carefully and promptly, will succeed where the one of sour visage, determined to please himself rather than the public, and who is slipshod in his methods, will fail.

Your new thought comes in by *consciously* applying the *principles* of health and success in your daily life, instead of going through life blindly in a hit-or-miss fashion. The new thought expands your faith and takes away the *imaginary* bounds which people have been setting for themselves through countless generations.

* * * * *

The man or woman who is poised,

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cheerful, full of self-confidence and Good Will, gives you a comfortable feeling as soon as you come into his or her presence. You are naturally attracted to such.

There are others who make you feel exactly the opposite. They carry failure in their faces, in their manner, in their walk, in their presence. They are hypnotized by doubt and discouragement; and you should hold toward them the mental attitude of *awakening* them to a fuller realization of their real capabilities.

* * * * *

New thought gives you a reason, a sound basis for being cheerful, even in the midst of seeming discouragements because it teaches you that you are ONE WITH THE PRINCIPLE OF ALL LIFE, and that you have only to recognize your at-one-ment and *let* the Supreme Life (Good) live through you and find expression through you in order to reap benefit from every expe-

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rience. And when you get this vision of truth your faith expands and you are in a mental position to accept opportunities for bettering yourself when they come to you, and you begin to pass on to better and better things. Your confidence in the general goodness of the All Embracing Life grows, and good results are bound to manifest. Only doubt and lack of faith can keep you back.

* * * * *

There are some people whose habitual mental attitude is such that success or health or any good thing *could* not reach them with a ten foot pole. New thought says to these people: "Right about face! Begin to *look* for something good in life. *Seek* and you shall find. 'Knock and it shall be opened unto you.' Stop your resistance and your everlasting rebellion and eternal kicking. Remember the experience of Job. Is not good all and in all? Do we not live and move and have our

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being in good? Is not evil a negation of good, and not a real thing in itself? Then does it not logically follow that there can be no lack in this Life Principle of which we are a part; and that all that can keep us from a reasonable share of health and joy is our own doubt, resistance, and rebellion?"

Even if you do not believe in the all pervading Principle of Good, or if you believe in a God who is not all good, all powerful, all pervading (as so many seem to do) you can yet see the good results which follow from a healthy mental attitude. Even the most materialistic can trace the benefits of keeping the mind set *toward the light*.

XV.

THE POWER OF IMAGINATION
AND FAITH.

*The Inner Consciousness the Source
of Power—The Imagination as a
Builder—Faith.*



If you look only at the things *outside* yourself, if you allow your mind to dwell on *obstacles*, you will be sure to find the path to health and success a thorny one.

It is your own inner consciousness, your own decision, your own mental-spiritual attitude that brings you into the path to realization of your desires and *keeps you firmly there*.

It is easy to magnify obstacles—nothing easier. Most of us have active imaginations when it comes to the

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obstacles and the "bad" or negative things of life.

The point is, if you want health and success you must keep your imagination working on the *right side*, on the side of eternal Truth, instead of allowing it to wander around in the shadows of half truths and total negations.

You see, imagination is a mighty creative instrument. By the use of imagination we constantly come into touch with better, greater things, ahead of us. Imagination, when guided by faith, blazes the path between ourselves and God's limitless storehouse of supply.

By the use of imagination, you draw around you conditions similar to those you picture. Through your atmosphere, which is determined by your thought, you become connected with the universe, and attract according to the quality of this atmosphere.

Teach your imagination to look for the good in life, because only the good is true. When the imagination pic-

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tures evil, it is simply picturing a denial of truth. Evil has no foundation in reality save as you clothe it with life.

Surround yourself with a calm atmosphere of faith in the Universal Spirit of Love and Life, and you will be protected from all evil. You will be enabled to see that the so-called evil experiences which may come into your life from time to time are simply needed lessons—stepping-stones to a higher growth.

You were created in the “image and likeness” of your Father, you live and have your being in Him, your life is one with the Universal Life; therefore no evil can harm you, because no evil can exist in the Universal Spirit of Love of which you are a part. The Father cares for you *always*, under all circumstances, and just as soon as you begin to *realize* this and *look* for good, set your imagination at work picturing good, you will see it coming into your life.

Not everything will come as you

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would have it. Walk by *faith* rather than sight. You in your finite knowledge cannot know always what is best. But if you will cultivate faith under *all* circumstances, absolute, unquestioning faith, you will be able to *see* as time passes that *each* experience has been *good*, that each experience has led to your further development towards the realization of harmony and usefulness.

The Spirit of Life works through you, constantly evolving a higher degree of wisdom, a fuller realization of the purpose and meaning of life. But if your eyes are shut, if your imagination is busy creating evil and fear pictures, your development is slow and unsatisfactory. You are then compelled, by the law of your being, to learn by hard experience instead of being gently led by faith into the land of peace.

And now I come to another important point, and that relates to *doing*. We can never work out all our problems by

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simply sitting still and meditating about them, however beneficial meditation may be when rightly employed.

You know that when we are going to build a house we first get the architect to write out all our specifications and draw the plans, down to the smallest details. But until the builder takes hold of these plans and *works them out* we can never have a house and the plans alone will do us little good.

Now, through meditation and the use of our imaginative faculty we sketch out our plans for future development, and having got the plans well defined the next necessary step is to go ahead and work, step by step, along the plans outlined. It is not sufficient for us to see that love attracts friends and health; that hate repels them; that good will toward others creates good will toward us; that our imaginations may create for us undesired conditions. We must not only see that these things are true, *but we must go ahead and act accord-*

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ingly—we must live by our specifications. Our will, the entire force of our being, must be focused along the line of attainment we desire. Then, if our specifications are based on Truth we cannot fail of success. If they are not based on Truth then we deserve to fail, and failure under such conditions can only result in our further good.

Remember that inasmuch as you are a part of the One Life, all other beings are also a part of this great Unity. All Life is bound together by universal laws which cannot be disregarded by one to the detriment of others.

If you will seek to know the will and impulse of the Father who worketh through us all, if you will keep *that* desire ever foremost in your soul, if you will keep your personal will ever on the side of the *highest truth* you can recognize, and try to cultivate faith at *all* times, you cannot fail of realizing, in an ever fuller degree, health, harmony, and real success.

XVI.

HEALTH, HAPPINESS, AND BUSY
HANDS.

*It is Only by Labor that Thought Can
Be Made Healthy, and Only by
Thought that Labor Can Be Made
Happy.—Ruskin.*



HERE is no man, woman,
or child so truly deserv-
ing of pity as the one
who has nothing to do.

Work is self-expres-
sion and self-expression
is life itself.

The habitually idle person is bound
to be unhappy and is already in process
of dying.

And the person who works *always*
with his mind and never with his hands
is unbalanced—not properly poised. It
takes actual daily use of the hands to

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develop a man as he should be developed. The man whose work is mental needs physical labor for recreation.

The woman who is tied to dish washing and housework and tending babies thinks she would be "perfectly happy" if she could have a hired girl or two to do the work for her.

But she would n't. You know distance always clothes a thing with a big bunch of enchantment, and it's so in this case. For it is a truth that no human being can be really happy and healthy with nothing to do.

Of course many of you think you have too much to do. And of course a good thing may become monotonous. But too much work is better than too little.

Just look at the pitiful subterfuges for work which rich people are forced —by custom and their own ignorance— to accept. Bridge parties, where the fierce, unnatural excitement of the gambler is substituted for healthy

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emotion, with the result that the craving for newer and stronger excitement is fed and fostered and lassitude and world-weariness grow apace. Pink teas for foolish little dogs—of far less intelligence and attractiveness than the plain shepherd dog which lives on a farm—or for dressed up and furbelowed monkeys. Think of grown people being so unutterably foolish!

No wonder that the people who live in this way have to be entertained constantly. No wonder they never like to be alone for a minute.

The self-reliant worker is developing both brain and body, and he is the one who really gets the most out of life.

Any kind of work focuses and develops the mind. It cultivates concentration. All your energies develop by *use*, and work furnishes the outlet for energy which, denied an outlet, would be turned *in*, there to perish or be exhausted in the service of evil—the negations of life.

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So, as you go about your daily baking, dish washing, baby tending, stock feeding, plowing, planting, woodcutting, clerking, bookkeeping, typewriting, or other work, do not take with you a downcast face and a fretful air.

Remember that "only by thought can labor be made happy," and give your best thoughts to your work. Then you will find it becomes more interesting. Make it more and more truly an expression of yourself. Stamp it with your individuality, and see that it is well done.

And remember that instead of standing between you and happiness, work is really your greatest source of happiness.

Don't wait until you find just the kind of work you think you want to do before trying to do your best. You may have to wait a long time if you start out that way. But if you take what is next to you, what is right at hand and do your best, you'll find it's

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a short-cut to greater health, happiness, and success.

The energy spent in fighting against what you do not like to do—or think you do not like to do—would be sufficient to accomplish the work and leave a handsome surplus for doing what you *do* like to do, when the opportunity comes.

XVII.

TO MAKE YOURSELF VALUABLE.

Work as a Means to Health and Spiritual Development—How Work Frees Inner Powers.



BLESSED—thrice blessed—
is the man, woman, or
child who does his or her
work *well*.

The worker who goes
into a new field of en-
deavor can be reasonably sure of one
direct course to success; and that is to
do his work *well*.

As the immortal Fra Elbertus has
remarked, such an one need not be
astonished any day to find the sign
painter putting his name alongside that
of the head of the firm.

A large—very large—proportion of
the energy of the leaders in any busi-

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ness enterprise is wasted because they must forever be on the alert, directing, guiding, *thinking* for those who do *not* do their work *well*, and who will not do it even *approximately* well unless they are watched with the vigilance which a hawk employs when the chickens are let loose for a morning walk.

Of course this is not always the fault of the workers, because many of them have never been trained—by their parents or others—to do things *well*, and many have never awakened to the importance and *necessity* of doing thorough work if their pay envelope is ever to fatten. More people would do thorough work if they realized its *direct* benefit upon *themselves*.

Slipshod work is *demoralizing*. He who indulges in it is bound to live more or less of a slipshod life. His thinking gets out of plumb. As likely as any way he thinks he knows *just how* to reform his employers and the world in general.

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But the only true reformer is the one who has learned to reform—re-form—himself, and to do his work well.

Did you ever know a real, first class ranter who was also a good worker? Of course not. Nobody ever saw such a monstrosity. The worker is too busy sawing wood and *looking to his own work* to waste his energy in mere froth.

But when he *does* express an idea, it is worthy of attention, because he has trained his mind and hands to do his work *well*. His mind is much more apt to be capable of thinking truth than that of the slipshod dawdler.

It makes not the least difference whether you are working for yourself or others. The principle exists just the same.

If you do your work *well* when working for yourself and away from the compulsion of a boss, you lay up riches—greater riches than you probably realize—whether you gain a large share of material wealth or not.

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There is a distinct, ennobling, developing effect in work well done.

The woman who keeps her home in careful order, who washes her dishes *clean*, and keeps the children neat, is bound to experience this effect no less than the woman artist or writer or sculptress.

It matters little *what* your work is, but it matters infinitely *how you do it*.

The man who slights his work because he thinks he is not paid enough for doing it, hurts himself more than he hurts any one else.

You will never know real happiness nor find yourself in right relations with your environment until you work for work's sake—for the developing effect and the blessing which good work on any plane always brings.

The man who slights his work because he is working for another, the woman who lets the corners of her own home remain littered with dirt because she does n't "have to" clean them, are both

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weakening their own powers for accomplishment on *any* line.

Work well done is constructive. It has a strengthening, upbuilding effect upon the mind and body. Good work is a tonic. It brings out the best that is in a man. It gives orderly expression to his inner powers. It frees such powers to the objective plane, where he can mould them to build up success in accordance with his desires.

Sloppy work is destructive and demoralizing.

Do not risk fixing upon yourself the *habit* of doing inaccurate, careless work. Express yourself harmoniously and powerfully.

Power must manifest in an orderly way to be of value. It must flow out in orderly work if you are to make a success.

Poor work is chaotic. It is a misuse of power.

If you expect to tap the great source of power within yourself and use it to

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build upon, you must learn to do your work thoroughly and well.

Work well done is an expression of the eternal law of harmony.

XVIII.

PRACTICAL SELF-HEALING.

*You are Your Own Healer—How to
Come into Harmony With Nature—
Speak the Word of Health for Your-
self.*



NOTHING—no-thing—n o r
anybody can heal you
without your consent and
co-operation.

If you apply to a
regular physician, you
must take his remedies and follow his
instructions or you get no help.

If you employ an osteopath, you
must submit to his manipulations.

And if you employ a mental healer
you have to accept the statements of
truth which he makes for you, before
you can manifest them in your body.
No healing process can be grafted upon

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you from the outside, without your co-operation.

Therefore, all real healing is self-healing. That is, it is *yourself and Nature* that do the work.

You co-operate with Nature and she does the rest—whether you employ pills, manipulation, or Christian Science as your vehicle of healing.

The most that any kind of a healer can do for you is to point out the way.

If you are to be permanently cured, you must lay hold of health yourself in a lusty and whole-souled manner.

The healer helps you by inspiring faith. And faith is the first and greatest requisite for a cure. Faith lets down the barriers to the healing powers of Nature. Faith renders you passive and hopeful and susceptible to the planting of health vibrations.

But you can take your faith right straight to Nature and the Principle of Life, and not get your health second-hand through a physician or healer.

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Health is harmony of vibration.

To establish harmony, get yourself quiet. Prepare to "loaf and invite your soul." Sit right down in a chair, or lie down on your back and relax.

Remember that you are going to *let* the organs of your body do their work. In many cases the reason they don't is because you are scared and by your fear-thoughts prevent them from performing their natural functions.

When you are quiet and relaxed, then set your thoughts steadily in the direction of health and harmony.

The Life Principle is omnipresent. It is always ready to fill you with harmony and health and strength if you will *let* it.

The Power, the Life Principle, by which you were brought into this world, and by which you have been kept alive thus far, is still doing business at the same old stand. What you need to do is to get back into a *realization* of your oneness with Omnipresent Life.

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After you have relaxed and set your mind running in the right direction, keep busy and forget your troubles.

The short cut to health is never found by dwelling on your troubles. When you are tempted to think of them, just REMEMBER THE OMNIPRESENCE OF LIFE.

Fill your mind with this one thought, and your body will begin to be filled with health and new vigor.

Self-healing is the *realization* of Life, through faith.

Death and disease are simply negations of Life, and they manifest *first* in your consciousness.

Therefore, saturate your mind with thoughts of OMNIPRESENT LIFE and you will begin to manifest it.

There is never any lack of Life. Only we get tired in our efforts to manifest Life, because we try too hard instead of letting Life live through us. We want to do Nature's work for her. We want to *force* things to go this way and that

way, as we think they ought to go. So we get tangled in troubles of our own devising and wander away from the eternal *Source* of Life and Harmony.

Don't watch yourself, but keep your mind occupied and think of the Life you desire to manifest.

Let go of rules and formulas and directions so far as possible, even of those I am giving you here, and trust the Life Principle for yourself.

Speak for *yourself* the word of health and harmony. Do not allow yourself to waver and doubt. *Go ahead and do something*. Try. Keep the thousand and one negations and fears out of your mind.

Healing is really just a matter of opening your eyes to the Truth. It is first a change in your consciousness which leads to a change in vibrations.

Set your face steadily towards the light, and keep your mind filled with images of Life, and you will find the hidden powers of your soul, your Real

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Self, unfolding day by day. And you will grow into a consciousness of your oneness with the One Life, the source of all health, harmony, and power.

XIX.

✓ THE WAY TO GAIN RESULTS.

Don't be a Slave to Prejudice—How Habits Bind—How to Use the Law of Attraction.



Y desire we attract to ourselves whatever comes in the way of experience. Faith-FULL trust in the Law of Life, backed by desire, is a magnet that never fails to attract health, joy, opulence.

We seldom give this full trust, because our doubts and fears intervene.

And perhaps the greatest obstacle of all between us and this realization of faith is prejudice.

We are abject slaves to prejudice. Our preconceived opinions bind us with

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ords more powerful than those of woven wire.

Our emotions, thoughts, and feelings are allowed to run in a certain channel, possibly as a result of mere whim at first, and lo! we have a habit. And it takes something little short of an earthquake to jar us loose from our fixed habit.

Our only safety lies in not forming habits.

We should avoid fixed ideas and make ourselves adaptable. Change of surroundings and meeting different people will help us.

Adapting ourselves to our present environment instead of fighting it will also help.

Fretful fault-finding with our environment and the universe in general *repels* the very things that are desirable.

The Life Principle, the Universal Life, responds to faith, but through doubt and hate we refuse to recognize

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this Principle, and hence we see only chaos and inharmony where underneath there is really love, light, life, power, peace.

Desire or love sets the life forces in action.

Do you want health? Cultivate a desire for it. Cultivate a faith in the all-ness of Life. If you desire and love life, it will flow to you.

But if you are full of doubt, hate, fear, Life will be repelled and cannot manifest through you.

Would you live in harmony with husband or wife? Cultivate love. Look deeper than the outward seeming and you will find that there is that in your companion which will respond to you.

The highest form of love is the desire to make others happy, and this kind of love is sure to bring response.

Desire is creative. A steady purpose, held to through all seeming difficulties, is bound to bear much fruit.

The reason many people do not get

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what they desire is because they are never steadfast. Their minds veer from one desire to another as lightly as a butterfly passes from one flower to another, never stopping long enough to imprint the desire upon the world of vibration in such a forceful, indelible manner as to create a current which would bring results.

It is the *steady* desire that produces results.

XX.

ONE OF THE SECRETS OF MIND
AND BODY VIGOR.

*How to Get Rid of Hurry and Worry—
Through Repose Power is Gained—
How to Produce Physical Relaxation.*



GET out of the world currents of hurry and worry.

Take a rest. It isn't necessary to go on a vacation in order to do so.

You can do it *now*, right where you are. It does not matter whether you are washing dishes, working at a desk, hoeing corn, cutting wood, running a typewriter, or working at one of a hundred other things.

You can begin *now* to let some of the kinks out of your muscles and give them a needed rest.

The first necessity is to get the strain

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out of your mind. If you can get the hurry out of your mind you will find that much of your *worry* has also departed, and then you will begin to be ready to give your tired, straining muscles a rest.

The most of us form the *habit* of hurry soon after reaching the adult age. The habit never leaves us while life lasts, unless we make a special attempt to oust it and deliberately and persistently *cultivate* repose.

The hurry habit must be broken up; we must get outside the ruts of hurry and worry which we have formed, if we are ever to take from our tired nerves and muscles some of the unnatural strain which has been imposed upon them.

Just watch yourself for a few moments. We will suppose that you enter a street car. How do you sit while riding? Straight and stiff with a kink in the small of your back? Arms stiff? Legs stiff?

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It is quite likely that you may assert that you sit perfectly at ease. In this case it is more than likely *that you do not know what natural relaxation is.* The best example of perfect and natural relaxation is a baby. Study a very young child when he is awake and when asleep. Then compare the attitude of an adult under similar conditions. Note the more or less anxious, strained, and hurried look on the faces of nine out of ten people in a street car. / Their minds are hurrying on to their destinations. They are planning and worrying about their work. *They are going over and over in their minds events already passed and which can by no possibility be changed, and yet they are sapping their energy and vitality in worrying about them.*

Nine times out of ten the worry-hurry habit *begins* over trivial things. Then, as it becomes fixed and chronic, the victim naturally attracts cause for worry. He gets into the worry vibra-

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tion on the slightest provocation and stays there. In this way he saps his own energy in a useless manner, attracts about him an atmosphere of worry, stands in his own light, keeps away success which might otherwise come to him, and builds up fretful, nervous, weak brain cells instead of calm, strong ones.

Through repose power is gained. Learn to put only so much energy into your work as is required to properly complete it. When you ride in a street car, or sit in your home, relax mind and body. This will literally enable you to recreate—re-create—yourself, if you learn to do it properly and form the *habit*, get it as firmly fixed as you have the hurry-worry habit.

Now physical relaxation is comparatively simple to acquire, in some degree, and it will aid you in mental relaxation, just as mental relaxation will take some of the strain from the nerves and muscles.

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When you seat yourself in a chair, relax the muscles of your feet and legs. Remember that the floor is supporting your feet. You don't have to hold them up. And you don't have to *hold* yourself on your chair. You don't have to grasp it with your hands. If you are riding, remember the carriage or car is carrying you to your destination. *You* are not concerned with the process. *Let* your arms rest easily at your sides or on the arms of your chair or seat. If you are writing, don't grasp your pen in a death hug. Hold it just firmly enough to do the work. *Don't keep your 'backbone too stiff.* This does n't mean that you need *slump down.* You can sit erect, but don't *hold* yourself there. Learn to *rest* in that position. Many people are not content to *sit* erect, but they mentally *hold themselves there.*

When you go to bed be sure that you relax before going to sleep, to the extent of being comfortable at least. You

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will find it will help you to do this if you think of your legs as being heavy, and imagine that you roll them around as you would if they were detached logs of wood. Then remember that the bed is supporting your backbone. You no longer need to *hold* it in position, however you may feel about it during the day. Don't *hold* your head on the pillow, *let it rest* there. If you can feel any kinks in any part of your body, let go of them and mentally relax that part of your body.

Remember this: LIFE IS OMNI-PRESENT. You don't have to go around with tense muscles and straining, excited nerves trying to grasp Life and hold on to it.

LIFE LIVES THROUGH YOU.

Stop yourself many times at your daily work long enough to remember that *mental hurry won't help to accomplish your work.*

UNDUE TENSION OF NERVES AND MUSCLES WASTES STRENGTH. If per-

sisted in it interferes with the normal circulation of the blood. It disturbs the adjustment of the various organs of the body.

The restless energy of Americans exhausts their vital forces and nervous breakdowns are the result.

The remedy is the cultivation of repose—repose in everyday life.

Don't say that you cannot take the *time* to cultivate poise and relaxation until repose is natural. You can do it while engaged in your regular work, and it will pay you a thousand times over in peace, happiness, health, and success.

I remember reading about a book written by a Chinaman who had visited America and then returned to his native land. He thought we were an exceedingly funny people. One thing he could n't understand at all was why we preferred to go out in the wind and sun and rush madly around and play football, or watch the players and yell,

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instead of sitting and quietly meditating on the graves of our ancestors. To him the latter proceeding seemed far more sensible and enjoyable.

I think we might learn a lesson in poise from the Oriental people.

Take the Chinese laundrymen, for instance. Nobody knows how many hours a day they work, because nobody but the policeman on night duty sits up until they quit for the night. But you don't see these Chinamen rushing, tearing, hurrying in a breathless manner to get through their work. No. They are as leisurely as a small boy sent to drive the cows home. Only they don't *waste* time. They work steadily.

There's where *we* fail. We lose our poise and are like an engine running wild.

Let's begin to cultivate a little poise. Let's not allow ourselves to *feel* in a hurry.

Sitting in the silence daily and thoroughly relaxing will help us.

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And after a time we will acquire the *habit* of poise.

We have acquired the habit of hurry. (Our large cities are responsible for that in a great measure.) And we can set a new habit of moderation if we will.

And it will pay us in added energy, reserve force, less wrinkles, and better digestion.

XXI.

TO LENGTHEN LIFE.

How We Devitalize the Present—Cause of the Old Age Habit—The One Remedy.



To live in a sense of time is to live in slavery. To use our powers in such a way as to “*save time*” is economy, and results in a surplus of energy and the things which energy creates. But to live in a constant strain and hurry in order to *make time*, *shortens* life instead of lengthening it.

If we live much in the past we devitalize the present. The past is dead—to us—and having learned its lesson, to the extent of our powers of comprehension, we should not send living thought and energy back to the empty shell.

To live much in the future may be nearly as bad. He who lives much in the future becomes an *idle* dreamer.

He lives longest and happiest who dwells much in "*the eternal now*"; who realizes eternity as he goes along.

"Live not in the past nor in the future, but in the Eternal."

If we compare our present condition with our past we often become discouraged. Or if we look forward to the future we may easily become the victim of worry, which is only one form of fear.

Take no *anxious* thought for the morrow, but do *well* what you have to do *to-day*.

It is easy to conjure up pictures of future good, but unless you dig up a good bunch of living faith in the *present* you might as well take a back seat before you are any older, for you will surely grow older very fast without such a faith.

Eternal youth is only to be found by

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living in the now. If you look back, it helps fix a sense of time in your mind. You begin to *believe* that you are growing old, whether you are or not, and little by little *you yourself* BIND the fetters of age about your body.

The Universal Life in which you have your being is neither old nor young. It neither begins nor ends. It simply *is*.

Time is an invention of man which he uses to calculate the date of his own death warrant. A man thinks he *has* to grow old at about such an age. He sees every one else doing so. He knows that his forefathers did the same, as far back as he can trace them. Everything about him, so far as the human race is concerned, almost forces him to accept the idea that he is growing old, even if he does not feel so. More than likely he is fettered with a thousand useless, foolish *fears* of disease, which help on greatly the old age habit. Indeed, he is fortunate if he

reaches middle life without giving way to these fears, and stepping off the stage before he has to think much about old age. Is it any wonder that we have continued to grow old and die under such conditions?

To lengthen life we must first break from the *dogma* of fear.

Then we must get outside the race *belief* in old age, or rather *get it outside of us*. We must go to headquarters, to Life itself, for our ideas on the subject. We must quit drifting in the age-worn channels of death and disaster, which the ignorance of the race has created for us. We must climb up out of these channels and get a look around from the sides.

We shall find Life waiting for us there. We shall find that we need *not* drift in the same old way if we *choose* not to. When we are filled with a strong enough desire for Life, our fate will bring us to a realization of the eternal presence of Life.

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It is our effort to *make* Life come to *our* terms that makes us tired of living.

Let Life *live* through you and you will find yourself getting out of the established rut and traveling on the way to youth.

XXII.

TO MAKE LIFE BRIGHTER.

The Connecting Link Between Yourself and God—How to Command the Respect of your Fellows—Secret of a Contented Life.



DOES life seem hard or dull to you?

That is because your heart is not in the things that you do.

Your soul is sensitive to the judgments of your intellect. The light of your soul has been hidden by your adverse intellectual judgments.

You have said, "Life is a weary round," and immediately the white light of the soul became obscured and it seemed to your mortal judgment that your words were true.

But they were not true. They were uttered while your mortal eyes were

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gazing upon the shadow, while your senses were hypnotized by the material world. Had you listened, walked softly, and looked with the eye of loving faith, the white light of the spirit would have leaped forth to reward you, and behold! the weariness would have vanished.

Keep silent and walk with reverent tread when you approach the realm where the soul is king. The soul is the connecting link between yourself and God. As the tiny inlet or arm of the sea partakes of all the qualities of the great ocean, so your soul partakes of the qualities and is one in essence with the Great All.

So the soul is the builder of the man. From the soul all power proceeds. When the soul speaks all illness and trouble vanish. The soul is an inexhaustible storehouse of all the good things which you desire. All the bright and happy experiences of life are stored in the soul. They are yours if you will but seek them.

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Doubt always stifles the soul's manifestations and prevents the realization of its riches. Faith is the royal password to the soul's possessions. He who trusts fully his own soul and the Great God of the universe who works therein will find life growing ever brighter and brighter before him.

Have faith in the integrity of your own soul, and stand by it mentally under all circumstances. Do not let the miasma of doubt envelop the clear sight of your intuitive faculties. Doubt, remember, is always a product of mortal mind, and, however powerfully it may appeal to your limited or sense self, it is not and never can be a part of that Eternal Principle upon which your being is based.

Doubt has no place in the Divine Mind of which you are becoming more and more conscious. In this mind there are only knowledge, peace and certainty. Where you have heretofore seen "as through a glass, darkly," you now see

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face to face with Eternal Truth. As your confidence in your soul's integrity grows strong the uncertainty, the restless, floating, fearful aimlessness of life give way to the peace which eternally exists in the Divine Mind, of which your soul partakes. You become conscious of the Eternal Presence, which is ever with you to show you the right path, to help you make the right decision.

As you thus become more and more conscious of the soul you not only have far more self-respect but command the respect of your fellows. As soon as the real light of the spirit begins to shine forth you will win love and respect without striving for them. Says Emerson: "A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the

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soul, whose organ he is, would he but let it appear through his action, would make our knees bend. When it breathes through his intellect it is genius ; when it flows through his affection it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims, in some one particular, to let the great soul have its way through us.”

The secret of a contented, happy life is to cultivate a perfect faith in the One Life and let the Spirit of the universe live itself through you without let or hindrance.

Why should you fret or worry when your soul is stayed upon the foundation of Eternal Truth? Your supply is the universal supply. Your love, faith, and hope are fed from an inexhaustible storehouse. You do not need to strive. You do not need to strain after results and the power of intellectual percep-

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tion. The way of the Spirit is devoid of strife. It is the way of peace and non-resistance.

This does not mean inactivity, but it means that you put your heart into all that you do because you are following the Divine Will instead of your personal, mortal will. When your work seems dull and ill-adapted to your capacity, by the eye of faith you may see a needed lesson to be learned, a path which must be trod ere the heights can be reached. And so you go forward with your heart in your work and a smile on your lips. This drives away the mental clouds and allows the pure, white sunlight of the Spirit to shine out. This makes your life brighter, steadier, fuller, and infinitely more satisfying.

All the walls between yourself and the Universal Life are created by your mortal (mental) fear, doubt, and resistance to the Divine Principle which is seeking to express itself through you.

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Doubt is the only devil that can harm you.

“Faith steps out on seeming void
And finds the solid rock.”

About nine hundred and ninety-nine of the things you fear never come to pass, and the thousandth would be powerless to harm you if you met it in faith.

Let the glorious life of the universe live itself through you and you will find rest, peace, and satisfaction. You will find completeness in your life for the first time. The reason there is so much unrest, unhappiness, and widespread dissatisfaction with life is because there is so much incompleteness in the response given to the impulses of the Universal Life. As a consequence no one fulfills the pattern of his individuality. He falls far short of attaining his full stature because he is limiting his growth at every step by putting his faith and trust in the judgments of his mortal mind, instead of giving himself

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over fully to the guidance of his intuition and following faithfully the Divine Urge in place of mortal, limited understanding. “The Father *knoweth* what things ye have need of.”

It accomplishes little to let go the mortal will unless you follow lovingly and faithfully the Divine leading. Unless you exercise faith and cultivate love when you begin to let go of the mortal life you will simply sink into a negative condition of indifference, where the bottom seems to drop out of everything and life holds no interest.

The life of the world (the animal, mortal life) is more desirable than the condition just described. The Law of Life is activity. Life is not life unless your heart finds expression in all your acts, unless you *love* all that you do and follow *will-ingly* the Divine leading. This alone will lead you into the path of brightness and peace.

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Dept. 95.

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